



# “Islamic Rulings on Establishing Congregational Prayers at Home”

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**ZAM ZAM ACADEMY, MUBARAK PUR**

Guidance for our Islamic brothers who are not able to attend congregational prayer in the mosque due to the lockdown

*The modification and the translation of the treatise,*

## “Islamic Rulings on Establishing Congregational Prayers at Home”

*Original Urdu work by:*

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Zam Zam Acadamey, Mubarak pur

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطيبين  
وصحبه الطاهرين

**You will read in this monograph:**

The Excellence of Offering Prayers  
in Congregation and its Ruling

How to Create a Good Ambience of Offering Five  
Obligatory Prayers at Home Congregationally?

A Golden Opportunity to Make the Children  
Memorize the Wording of Adhān and Iqāmah and  
to Inculcate Proper Religious Etiquette into Them

Efficacy of Adhān and the Dhikr in Repelling  
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## The Excellence of Offering Prayers in Congregation

In answer to the question mentioned in the preface, if there is an individual who is worthy of leadership, we should follow his lead in performing obligatory prayers. It is preferable because of the fact that by doing so, however, we cannot attain the excellence of praying in the mosque, we can achieve the excellence of prostrating ourselves before the most merciful lord in the congregation. The greatest Prophet (Allāh's peace and mercy be upon him) says:

"صلاة الجماعة أفضل من صلاة الفذ بسبع وعشرين درجة."

"A prayer offered congregationally, is twenty-seven times more meritorious than a prayer performed individually." (Sahīḥ al-Muslim, 122/3)

Qubath bin Ashyam (may Allāh be pleased with him) said that the Prophet of Allāh ﷺ said:

"صلاة رجلين يؤم أحدهما صاحبه أذكى عند الله من صلاة أربعة تترى، وصلاة أربعة يؤمهم أحدهم أذكى عند الله من صلاة ثمانية تترى، وصلاة ثمانية يؤمهم أحدهم أذكى عند الله من صلاة مائة تترى."

The prayer of two men, one of whom leads the other is considered better in the court of Allāh as compared to the prayers of eight praying individually, and the prayer of four men, one of whom leads the others, is better in the court of the Almighty than the prayers of the one hundred praying separately. (Muájjam al-Kabīr, 36/19; Sunan al-Kubrā al-Bayhaqī, 86/3, h: 4965)

Ubayī bin Káb (may Allāh be pleased with him) said that the Prophet of Allāh ﷺ said:

"إن صلاة الرجل مع الرجل أذكى من صلاته وحده، وصلاته مع الرجلين أذكى من صلاته مع الرجل، وما كثر فهو أحب إلى الله تعالى."

The prayer of a man accompanied by one other man is better than his single performance, and the prayer of a man in the company of two other men is better than the prayer performed with only one companion. The bigger the congregation

is, the more beloved the prayer is to Allāh. (Sunan Abū Dāwūd, h: 554; Sunan al-Nasāyī, h: 843)

Állāmah Muḥammad bin Aḥmed al-Ĵaḥṭāwi al-Ĥanafī (may Allāh be pleased with him) wrote:

الأصح أن إقامتها في البيت كإقامتها في المسجد، وإن تفاوتت الفضيلة.

The establishment of prayers in the house is the same as the establishment of it in the mosque, both the performances only differ in their excellence. (Al-Ĥāshīyah, p: 286)

In addition to the comparatively high reward we get by performing the prayer congregationally at the home, we have several other benefits (that we don't have in praying individually),

- We will get the opportunity to follow the sayings of our greatest Prophet ﷺ in which we have been enjoined to perform the prayers in congregation.
- The importance and the significance of the prayer will be amplified in the heart of every family member.
- The members who have been circumventing and evading the obligatory prayers due to their indolence and slothfulness, will get convinced to join the prayer.
- The respected women who wish for offering prayers congregationally, will be able to slake their desire.
- We will acquire the knowledge of the basic Islamic principles and the precepts of offering prayers in a congregation which most of us are unfamiliar with.
- The environment of the congregational prayers will bring auspiciousness and propitiousness into our houses.
- It will be a positive influence on the following and the next generations.
- The specific schedule of the prayers and the required punctuality will infuse the values of time and the sense of time management into the family members.

- The house will be neater and tidier as compare to before.
- It fosters the climate of concord and togetherness in the family, which will help us get rid of domestic strife and bickering.

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## What the Establishment of a Congregational Prayer Needs?

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It needs three things, a leader, followers, and an area to establish it.

### 1. A Leader

The conditions that must be considered while appointing an imām among the people of the home include,

#### A) Male

A woman cannot lead the congregation in which there is a man. However, she can lead the congregation of women, but it is makrūh.

#### B) Maturity

Being mature as per the Islamic law is required as an immature cannot lead the congregation in which there is a mature man. However, he can be the leader of immature boys, if he has sanity.

#### C) Sanity

The prayer behind an insane leader is not valid and it is like praying behind a drunk man.

#### D) Islam

The leader must be the one who follows the path of Ahl us-Sunnah, i.e., the path guided by our noblest Prophet ﷺ, followed by his companions and protected by the succession of the revivers of Islam. In brief, the path described by the great Islamic reviver, Imām Aḥmed Raḍā Khān (may Allāh shower mercies on his grave), not the path of those who have earned Allāh's wrath and nor of those who have gone astray (e.g., The Shiites, the Wahābīs, the Devbandīs, the Qadyānīs). If the



leader has crossed his limits to an extent that he has become an infidel (i.e. by denying the essentials of Islam or by writing or speaking blasphemies about the Prophet ﷺ, as it is the common practice of many treacherous Indian sectors who claim to be believers, or by believing that such blasphemous infidels or so-called scholars are Muslim), the prayer behind him will not be valid, and all the prayers that have been performed behind such corrupt leaders, are still obligatory to perform for the people prayed behind him. And if the man who is not a kāfir but has corrupt beliefs (e.g. a tafdīlī), leads a prayer, then the prayer in his lead will be makrūh e taḥrīmī (prohibitively disliked) and the revision of the same ṣalāt will be wajib.

Imām Ibn Hammām wrote:

روى محمد عن أبي حنيفة، وأبي يوسف: أن الصلاة خلف أهل الأهواء لا تجوز .

Imām Muhammad narrated from Imām Abū Ḥanīfah and Imām Abū Yusuf: Praying the ṣalāt behind a heretic or a person having corrupt beliefs, is not permissible. (Fataḥ al-Qadīr, 304/1)

#### E) Pious

The leader must not be fāsiq-e-múlin (one who commits sins manifestly) because the prayer in the leadership of a fāsiq (a corrupt man) is makrūh e taḥrīmī (prohibitively disliked). And if one prays behind him, the reiteration of it will be obligatory (wajib). Hence he must repent and beg Allāh for forgiveness before he leads the ṣalāt. And before initiating the prayer, he must get rid of/reform/change the things which are not permissible according to the law and make him look impious. For example: A golden ring, more than one silver ring, folding the bottoms of a pant or sleeves, etc.

#### F) Qirát

He must have memorized the part of the Qurān and all the necessary pieces of the qirát. In addition to this, he must be able to pronounce the Arabic words correctly. For example, he must not recite الحمد as الهمد for it brings distortion in the meaning.

Thus, he must recite only those suwar and verses which are easy for him to pronounce well and without any distortion in its meaning.

## G) Ṭahārat

The leader's body and his clothes must be free from all sorts of uncleanness or impurities. The exemption is the impurity of the size of one dirham or less and he must be free from every decess which makes him unable to attain purity (due to continuous discharge of blood, urine, etc) for the time required to complete a prayer during the valid time span of that prayer as such a person cannot lead the congregation of the healthy people.

If no one is present at the home who satisfies all the above conditions, the prayer must be performed individually.

## 2. Followers

For the five obligatory prayers and the tarāwīḥ, at least one follower and for the Jumāah prayer at least three followers are mandatory for the valid establishment.

Imām Abul-Ikhlāṣ Ḥasan al-Shurunbulālī (may Allāh be pleased with him) wrote:

الجماعة يحصل فضلها بواحد مع الإمام لقوله عليه السلام: "الإثنان فما فوقها جماعة"، ولو كان صبياً يعقل أو امرأة أو عبدة، سواء فيه البيت والمسجد حتى لو صلى في بيته بزوجه، أو جاريته، أو ولده، فقد أتى بفضليلة الجماعة .

A congregational prayer gets established successfully with an individual (at least one person) following the spiritual leader due to this saying of our Prophet (Allāh's peace and mercy be upon him): "Two or more than two complete a congregation" even if it is a sane child, a woman, or a slave and even if it is performed in the house or in the mosque, on all the aforementioned cases the ruling is same. Even a man who has offered the congregational prayer with his wife, bondmaid or children, has attained the excellence of praying in congregation. (Imdād-al-Fattāḥ, p: 331)

An erudite Islamic scholar and reviver of Islam, Imām Aḥmed Raḍā Khān (may Allāh be pleased with him and shower His mercies upon him in abundance):



دو آدمی مل کر سوائے جمعہ سب نمازوں پچگانہ وعید و جنازہ وغیرہ میں جماعت کر سکتے ہیں ایک اور ایک مقتدی بس کافی ہے اور جمعہ کے لئے ایک شخص اہل کو امام مقرر کیجئے کہ وہی عیدین کی بھی امامت کرے اور جمعہ میں کم سے کم تین مقتدی ہوں جمعہ ہو جائے گا زیادہ نہ مل سکیں تو کچھ حرج نہیں مگر یہ ضرور ہے کہ جمعہ و عیدین اعلان کے ساتھ ہوں۔

Two men can establish the congregation for the five obligatory congregational prayers, the Yīdayn prayers and the funeral prayer except the prayer of Jumáah, one and only one follower will be enough. And for the Jumáah prayer, appoint a proficient man to lead and he should lead the yīdayn prayers too. Only three followers are needed to fulfill the criteria. It doesn't matter if there are only three, but it is mandatory to establish it and the Yīdyan prayers manifestly. (Fatāwā Ridāwiyyah, 574/6)

### 3. A clean Area to Congregate At

The area of the ground that the Imām touches while prostrating, standing or sitting, must not contain any impurity of amount more than the size of a dirham. If it contains and there is no intervening material (thick enough to make the impurity impossible to be seen through it) between the area containing impurities and the body parts of imām, the prayer of the leader will not be valid and so the prayer of his follower.

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## How to Create a Good Ambience of Offering the Prayers at Home Congregationally?

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An elementary requisite for the creation of such an ambience is to be cognizant of its rulings. "*Bahār-e-Shariát*" written by Imām Amjad Ālī Aázmi may be the easiest source to understand the rulings, the propositions and the maxims pertaining this area of the knowledge. Read page no. 574 to 602 of first volume (third part) under the subtitle "جماعت کا بیان". If you don't have access to this remarkable book, you should download its mobile application from the Google Play Store.

Now, at the appropriate point of time, gather all the members of your family and impress on them the value of a congregation in the Islamic jurisprudence and its importance and excellence mentioned in the Sayings of our Prophet (Allāh's peace and mercy be upon him) and after having discussed the matter with the eminent members of the family, draw up a schedule for regular prayers and glue it to any suitable place.

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## **A Golden Opportunity to Make the Children Memorize the Wording of Adhān and Iqāmah and to Inculcate Proper Religious Etiquette into Them**

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Teach your sensible children the verses of adhān and its sharāī ruling and then interest them into reciting it while standing on the terrace, in turn and in a pleasant voice. It can be proved to be an effective way of facilitating them to have an excellent religious upbringing and instilling into them the Islamic discernment and sensibilities.

In Fatāwā Ālāmghīrī, it is stated:

أذان الصبي العاقل صحيح من غير كراهة في ظاهر الرواية.

Adhān, recited by a sane child is valid, without any dislike. (Fatāwā al-Hindiyyah, 110/1)

If it is reasonable, make the naïve children learn the words of adhān by heart as well, as such an environment makes the process of learning done with ease but don't let them recite it for the prayers.

Imām Muḥammad Amīn bin Ābidīn al-Shāmī (may Allāh be pleased with him) wrote:

فيصح أذان الكل سوى الصبي الذي لا يعقل.

Valid is the adhān recited by all the mentioned individuals, but the adhān recited by a child who is not sensible yet. (Radd al-Muḥtār, 62/1)

## Istahbāb of Reciting the Adhān at Home for Congregational Prayer

It should be apparent that the adhān is among the most important practices and the rituals of Islam. For the obligatory five prayers and the prayer of *Jumáah* that is going to be timely performed in the principally valid congregation in the mosque, the adhān is sunnat-e-mua'kkadah, and peremptorily, its criteria nearly equals the criteria for wajib. Hence, if the prayer is offered without its recital, all the residents will be tainted with sins. And if an individual is obliged or compelled to offer the prayer at the home alone or in the congregation, the recital of the adhān is not necessarily important because the adhān of the mosque suffices. However, it is recommended and laudable to recite it.

It is narrated by Salmān al-Fārsī (may Allāh be pleased with him) that the Prophet (Allāh's peace and blessings be upon him) said:

"إذا كان الرجل بأرض فحانت الصلاة فليتوضأ فإن لم يجد ماء فليتييم، فإذا قام صلى معه ملكان وإن أذن وأقام صلى خلفه من جنود الله ما لا يرى طرفاه."

When a man dismounts and as the time of the prayer comes upon him, performs ablution and if he doesn't get water, performs tayammum, and then stands to perform the prayer, the two angels offer the prayer with him and when he pronounces the adhān and the iqāmah, the angels from the soldiers of Allāh, pray behind him in the congregation the flanks or the extremities of which cannot be seen. (Al-Muṣannaf Ábdul al-Razzāq, 511/1; Muájjam al-Kabīr, 60/6)

Imām Muḥammad Amīn bin Áābidīn al-Shāmī (may Allāh be pleased with him) wrote:

لا يكره تركه لمصل في بيته، في المصر؛ لأن أذان الحي يكفيه.

Omitting the adhān, is not disliked for the man praying at home in the city, as the adhān of the mosque is enough for his prayer. (Radd al-Muḥtār, 49/2)



Imām Abul-Ikhlāṣ Ḥasan al-Shurunbulālī (may Allāh be pleased with him) wrote:

وياتي به المصلي في بيته، في المصير ندبا.

Reciting the adhān is recommended for a person who worships at home in the city. (Imdād-al-Fattāh, p: 206)

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## **Efficacy of Adhān and Dhikr in Repelling Afflictions**

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It has been known that besides the recital of adhān at the local mosque for the prayer, its recital is meritable in various other conditions. So, don't let this advantageous opportunity elude you. Especially, during this period of the crisis caused due to the spread of COVID-19, which has wreaked havoc.

Secondly, the remembrance of Allāh is a cause of the descent of mercies and blessings and so in the light of the fact that the wording of adhān incorporates it, it can be said that the adhān is a powerful tool for driving the afflictions and calamities away. Especially during the period of an epidemic, its recital is commendable as it has the proven potency for curbing the effect of the epidemic and as this way of fighting a spreading disease is recommended by our pious scholars. Hence, if at the time of prayer call we recite the adhān with this intention too, it will help us fight the virus and many other similar calamities. Alas, the people accustomed to accuse the Muslims of committing polytheism and unleashing heresies, growl at them for reciting the adhān for this purpose. May the correct knowledge be bestowed upon them by our lord who is the most knowledgeable.

Aālāhaḍrat Imām Aḥmed Raḍā Khān (may Allāh be pleased with him) wrote a monograph on this topic. He wrote on the question about the permissibility of reciting the wordings of adhān during the period of an epidemic that:

درست ہے، فقیر نے خاص اس مسئلہ میں رسالہ "نسیم الصبا فی أن الأذان يحول الوباء" لکھا ہے۔ واللہ تعالیٰ اعلم

It is permissible. I have written a treatise on this particular topic, named "Nasīm us-Ṣabā fī an al-Adhāni Yuḥawwil al-wabā". And Allāh knows best. (Fatāwā Riḍāwiyyah, 82/5)

And he wrote:

جہاں منکرین یہاں اعتراض کرتے ہیں کہ اذان تو اعلام نماز کے لئے ہے، یہاں کون سی نماز ہوگی جس کے لئے اذان کہی جاتی ہے، مگر یہ ان کی جہالت انہیں کو زیب دیتی ہے۔ وہ نہیں جانتے کہ اذان میں کیا کیا اغراض و منافع ہیں اور شرع مطہر نے نماز کے سوا کن کن مواضع میں اذان مستحب فرمائی ہے۔ از انجملہ گوش مغموں میں اور دفع وحشت کو کہنا تو یہیں گزرا اور بچے کے کان میں اذان دیتا سنا ہی ہو گا ان کے سوا اور بہت مواقع ہیں جن کی تفصیل ہم نے اپنے رسالہ "نسیم الصبا" میں ذکر کی۔

Here arises the objection of the barbarous deniers that the adhān is just a call to prayer, what prayer is to be performed here? This ignorance suits only them. They don't know the objectives, the benefits and the advantages that the performance of adhān has and the broad range of its applications that the Islamic law has labelled as mustaḥab. Its recital in the ear of a distraught person and for dispelling the frights have been mentioned earlier, and you might have heard of its recital in the ear of a newborn infant as his neonatal care. There exist many more occasions that I have expounded on in my treatise "Nasīm us-Ṣabā". (Fatāwā Riḍāwiyyah, 157/5)

And he wrote:

ہر دعا بالبد اہم ذکر الہی ہے اور اس پر علمائے تخصیص بھی فرمائی، مولانا قاری شرح مشکوٰۃ میں فرماتے ہیں: "کلہ دعاء ذکر۔"

Every supplication is the remembrance (dhikr) of Allāh - Glorified and Exalted is He - (So, the wording of the adhān can be deemed as the words of supplication). Our scholars have clearly quoted this aphorism. Maulana Ālī Qārī (may Allāh be pleased with him) says in his commentary of Mishkāṭ al-Maṣābīḥ: "Every invocation is the remembrance (dhikr) of Allāh". (Fatāwā Riḍāwiyyah, 119/8)

The gist of what has been explained above is, we can perform the scheduled calls for the five obligatory prayers with an additional purpose and intention of

forestalling the pandemic, and we can also recite it separately for the purpose. Indubitably, it is allowable and beneficial. Why it shouldn't be, as it is the dhikr of Allāh - the most Extolled - who dares doubting the efficacy of the dhikr of the most Exalted?

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## The Proper Way of Reciting Adhān at Home

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Teach the children to recite the adhān with the voice loud enough to be wafted to a few neighboring houses. For this purpose, very high volume is not required. Not only will it give us the deliverance from visitations, tribulations, maladies and other sufferings, but it will make all the people who hear the voice, witness to the faith of the muezzin on the Day of Resurrection.

Imām Muḥammad Amīn bin Ābidīn al-Shāmī (may Allāh be pleased with him) wrote:

يفيد رفع الصوت للمنفرد في بيته أيضاً لتكثير الشهود يوم القيامة.

Reciting the adhān is beneficial even for the individual praying at home so that on the day of the judgment, there will be a throng of witnesses in his favor. (Radd al-Muhtār, 58/2)

At the time of the prayer call, all the family members should stop their work and listen to the adhān intently and quietly and answer, it offers two benefits:

- ★ According to most of the Islamic jurists, it is obligatory to answer the prayer call vocally. Hence, according to the Ḥanafī School, you will be saved from committing the sin of evading your obligations.
- ★ Listening to the adhān quietly helps the children to be emboldened. Moreover, it bolsters their self-confidence.

For the same purpose, you can adopt the tactic of appreciating them after they finish, and it is better, if you read the narrations written in the next section before them.



### Wording of Adhān and Iqāmah:

The wording of adhān is,

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ (two times)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (two times)

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (two times)

حَيَّ عَلَى الصَّلَاةِ (two times)

حَيَّ عَلَى الْفَلَاحِ (two times)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ

In the adhān of the morning prayer, (Fajar) there are some additional words after reciting “حي على الفلاح” two times, these are,

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ (two times)

Verbally, the iqāmah is like the adhān with the addition of these words after the second recital of “حي على الفلاح”.

قَدْ قَامَتِ الصَّلَاةُ (two times)

### The Wording of the Answer to the Call:

For the answer to the call, which is wajib, one should say the same words as the caller says, but instead of “حي على الصلاة” and “حي على الفلاح” the words “لَا حَوْلَ وَلَا قُوَّةَ” can be recited and it is better to recite both the words and to add “مَا شَاءَ” and in answer to “الصلاة خير من النوم”, we say “صَدَقْتَ وَبَرَزْتَ” and after it gets finished, we make this supplication,

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ أَيْ (سَيِّدَنَا) مُحَمَّدٌ نَبِيُّ الْوَسِيلَةِ وَالْفَضِيلَةِ وَابْعَثْهُ مَقَاماً مَحْمُودَ  
نِ الْوَسِيلَةِ وَالْفَضِيلَةِ وَابْعَثْهُ مَقَاماً مَحْمُودَ

For the answer to the iqāmah, which is mustahab, the way is the same as that of answering an adhān and for the answer to “قد قامت الصلاة” in iqāmah, we say “أَقَامَهَا” “أَقَامَهَا اللَّهُ وَأَدَامَهَا وَجَعَلْنَا مِنْ صَالِحِي أَهْلِهَا أَحْيَاءَ وَآمَوَاتًا” or “اللَّهُ وَأَدَامَهَا مَا دَامَتِ السَّمُوتُ وَالْأَرْضُ”

## The Caller Should:

1. Pronounce the adhān slowly with pauses after every word and to say the iqāmah in haste without sounding melodious.
2. Recite the adhān and iqāmah in the Arabic language only.
3. Be righteous and sane as the adhān recited by a fāsiq-e-múlin or an insane is makrūh. He should also be the knower of its sunan and should possess the knowledge of the prayer time.
4. Be in the state of ablution.
5. Face the Qiblah throughout the recitation.
6. Place the fingers in the ears till the end.
7. Turn the head (not the torso) right and left while saying “حي على الصلاة” and “حي على الفلاح” respectively.
8. Avoid talking while reciting.
9. Stand outside of the mosque or within the minaret.
10. Be standing still throughout the call.

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## **The Narrations on Excellence of Being a Leader or a Caller and Reciting the Prayer Call**

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The Prophet ﷺ made the supplication for the leaders and callers. Abū Hurayrah (may Allāh be pleased with him) narrated that he said:

"الإمام ضامن، والمؤذن مؤتمن، اللهم أرشد الأئمة، واغفر للمؤذنين."

The leader is responsible, and the caller is entrusted. O Allāh! Guide the leaders and pardon the callers. (Sunan al-Tirmidhī, h: 207, Sunan Abū Dāwūd, h: 517)

Abū Hurayrah (may Allāh be pleased with him) narrated that the venerable Prophet ﷺ said:

"للإمام والمؤذن مثل أجور من صلى معهما."

The leader and the caller merit the same reward as the whole congregation praying with them, merits. (Kanz al-Úmmāl, 239/4, h: 20370)

Ubayī bin Káb (may Allāh be pleased with him) narrated that the noblest Prophet ﷺ said:

"دخلت الجنة فرأيت فيها جناز من اللؤلؤ ترابها المسك فقلت: 'لمن هذا يا جبريل؟' قال: 'للمؤذنين والأئمة من أمتك يا محمد'."

"When I entered the paradise, I saw the tombs made up of pearls and its soil was musky. I said: 'O Jibrīl! Whom is this for?' He replied: 'For the prayer callers and the leaders of your Ummah'." (Ithāf al-Mahrah, bin Ḥajar al-Ásqalānī, 182/1)

Muáwiyah bin Abū Sufyān (may Allāh be pleased with him) narrated that the noblest Prophet ﷺ said:

"المؤذنون أطول الناس أعناقاً يوم القيامة."

The callers will have the longest necks on the Day of Resurrection. (Saḥīḥ Muslim, h: (387) - 14; Sunan Ibn Mājah, h: 725)

It is narrated on the authenticity of Ábdullāh bin Abū Awfā (may Allāh be pleased with him) that the Apostle of Allāh ﷺ says:

"إن خيار عباد الله الذين يراعون الشمس والقمر والنجوم والأظلة لذكر الله تعالى."

Surely, the best of Allāh's bondsman are the ones who keep watch on the sun, the moon, the stars and the shadows for the remembrance of Allāh. (Sunnan al-Kubrā, Bayhaqī, 558/1, h: 1781)



It is narrated on the authenticity of Abū Saʿīd al-Khudrī (may Allāh be pleased with him) that the Apostle of Allāh ﷺ says:

"لو يعلم الناس مالهم في التأذين لتضاربوا عليه بالسيوف."

If the people knew what the excellence of making a call for the prayer is, they would fight with each other with swords. (Al-Musnad, Imām Aḥmed, 94/10, h: 11180)

Bilāl bin Rabāḥ said that the Prophet of Allāh ﷺ addressed him,

"يا بلال ليس شيء أفضل من عملك إلا الجهاد في سبيل الله يعني الأذان."

O Bilāl, nothing is greater than your deed, but the fighting in the way of Allāh. (He means the adhān by saying the deed of Bilāl) (Tārīkh Dimashq, Ibn ʿAsākir, 467/10)

Narrated Abū Hurayrah (may Allāh be pleased with him): The noblest Prophet ﷺ said:

"المؤذن يغفر له مدى صوته، ويشهد له كل رطب ويابس، وشاهد الصلاة يكتب له خمس وعشرون صلاة، ويكفر عنه ما بينهما."

The prayer caller receives salvation from his sins as far as his voice reaches, and every moist and dry thing testifies on his behalf; and the one who attends (congregational) prayer, gets twenty-five prayers recorded for him, and the sins he commits between every two prayers, get erased. (Sunan Abū Dāwūd, h: 515)

Máqil bin Yasār (may Allāh be pleased with him) narrated that the venerable Prophet ﷺ said:

"أيما قوم نودي فيهم بالأذان صباحا كان لهم أمانا من عذاب الله تعالى حتى يمسي، وأيما قوم نودي فيهم بالأذان مساء كان لهم أمانا من عذاب الله حتى يصبحوا."

The group of the people in which the adhān is recited in the morning, gets saved from the torment of Allāh till the evening and the group of people in which the call for the prayer is made in the evening, gets saved from the torment of Allāh – the Exalted is He - till the morning. (Muʾajjam al-Kabīr, 215/20)

Anas bin Mālik (may Allāh be pleased with him) narrated that the venerable Prophet ﷺ said:

"إذا أذن في قرية أمنها الله عز وجل من عذابه ذلك اليوم."

When the adhān is recited in a village, Allāh saves it from His torment for that day. (Muájjam al-Kabīr, 257/1; (Muájjam al-Au'saṭ, 83/4, h: 3671)

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## **Straightening the Rows for Congregational Prayers: A Prophetic Formula for Maintaining Harmony in the Societies**

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Arranging the rows of worshippers before the commencement of the prayers plays a significant role in the establishment of the congregational prayers. The Prophet (Allāh's peace and mercy be upon him) commanded us with great emphasis to align the rows in a congregational prayer. Even He – the Hallowed – used to manifest His displeasure at finding the rows misaligned or vacancies in the lines. He – the Gratified – marked it as a cause of discord and dissensions.

It has been narrated by Abū Masūūd (may Allāh be pleased with him) that He said:

كان رسول الله صلى الله عليه وسلم يمسح مناكبنا في الصلاة، ويقول: "استووا، ولا تختلفوا، فتختلف قلوبكم."

The Messenger of Allāh (may peace and blessings be upon him) used to pat our shoulders at the time of the prayer and say: straighten the rows; do not differ from each other lest your hearts should suffer due to discord. (Saḥīḥ Muslim, 323/1)

So, the person who leads the congregation must pay his attention to the row arrangement behind him. The congregational prayers at home requires scrupulous attention, as there is no *miḥrāb*, there might be women and children in the congregation we might not have experienced the offering of the prayer with. So, the rules and the necessity of the row arrangement in the congregational prayers must be read and explained before them. For this, you can read the narrations written in the next section before them.

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## Narrations Pertaining the Arrangement and the Alignment of Rows in a Congregational Prayer

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1. It is narrated on the authenticity of Abū Hurayrah (may Allāh be pleased with him) that the Apostle of Allāh ﷺ says:

"أقيموا الصف في الصلاة فإن إقامة الصف من حسن الصلاة"

Straighten the rows (before the commencement of the prayer), as the straightening of the rows is amongst those things which bring perfection in the prayer. (Saḥīḥ al-Bukhārī, h: 722; Saḥīḥ Muslim, h: 435–(126))

2. Anas bin Mālik (may Allāh be pleased with him) narrated that the venerable Prophet ﷺ said:

"سووا صفوفكم، فإن تسوية الصفوف من إقامة الصلاة"

Straighten your rows as the straightening of the rows is a part of the establishment of the prayer. (Saḥīḥ al-Bukhārī, h: 723; Saḥīḥ Muslim, h: 435–(126))

3. Anas bin Mālik (may Allāh be pleased with him) narrated that the venerable Prophet ﷺ said:

"أعطيت ثلاث خصال: أعطيت صلاة في الصفوف وأعطيت السلام وهو تحية أهل الجنة، وأعطيت آمين، ولم يعطها أحد ممن كان قبلكم إلا أن يكون الله أعطاها هارون، فإن موسى كان يدعو ويؤمن هارون"

Allāh has bestowed upon me the three unique attributes. He has given me (the obligation of) the prayer performed in rows (the congregational prayer), *Salām* (the way of greeting) which is the way the dwellers of the paradise use to salute (each other) and He has conferred upon me (the gift of) *Āmīn* which has been granted to none but Harūn (Allāh's peace be upon him). Mūsā (Allāh's peace be upon him) would make supplication and he would say: *Āmīn*. (Saḥīḥ ibn Khuzayma, 39/3, h: 1586)



4. It is narrated from Abū Hurayrah (may Allāh be pleased with him) that the Apostle of Allāh ﷺ says:

"إن الله وملائكته يصلون على الذين يصلون الصفوف، ولا يصل عبد صفا إلا رفعه الله به درجة وذرت عليه الملائكة من البر."

Undoubtedly, Allāh, the Exalted, sends blessings and the angles invoke blessings for the people who pray in the rows and no one prays in a row, but Allāh raises his rank by one and the angels shower goodness on him. (Muájjam al-Au'saṭ, 123/4, h: 3771)

5. Abū Juhayfah (may Allāh be pleased with him) narrated that the venerable Prophet ﷺ said:

"من سد فرجة في الصف غفر له."

The one who fills a vacant place in the row, will be forgiven. (Majmá al-Zawāyid, 91/2)

6. Anas bin Mālik (may Allāh be pleased with him) said: It was said to the Prophet ﷺ that the left side of the mosque was less crowded. So, He ﷺ said:

"من عمر ميسرة المسجد كتب له كفلان من الأجر."

Whoever shifts to the left side of the mosque (in order to balance the number of the people on either side of the leader), will get the double reward. (Sunan bin Mājah, h: 1007)

7. Al-Bara' bin Áāzib (may Allāh be pleased with him) narrated that the most honorable Prophet ﷺ said:

"إن الله وملائكته يصلون على الذين يلون الصفوف الأول، وما من خطوة أحب إلى الله من خطوة يمشيها يصل بها صفا."

Allāh, the Hallowed, sends blessings and the angles invoke blessings for those who stand in the first row. No step is more beloved to Allāh than a step which one takes to complete a row. (Sunan Abū Dāwūd, h: 543; Sunan al-Kubrā al-Bayhaqī, 32/2, h: 2285)

8. Anas bin Mālik (may Allāh be pleased with him) narrated that the Prophet ﷺ said:

"رأصوا صفوفكم وقاربوا بينها، وحاذوا بالأعناق، فوالذي نفس محمد بيده إني لأرى الشياطين تدخل من خلل الصف كأنها الحذف."

Make your rows straight and congested and close to each other (keep the distance between two rows as minimum as possible) and keep your necks collinear. By the one in whose hand is the soul of Muḥammad! I see the devils barging in the gaps in the rows as if they are small sheep. (Sunan al-Nasāyī, h: 815; Musnad Aḥmed, h: 13634)

9. It was narrated from Ábdullāh bin Úmar (may Allāh be pleased with him) that the Messenger of Allāh ﷺ said:

"من وصل صفا وصله الله، ومن قطع صفا قطعه الله عز وجل."

Whoever fills (a vacancy of) a row, May Allāh fill him (with the blessings) and whoever cuts a row, may Allāh cut (the connection of his blessings for) him. (Sunan al-Nasāyī, h: 819, Sunan Abū Dāwūd, h: 666)

10. Abū Umāmah (may Allāh be pleased with him) narrated that the most honorable Prophet ﷺ said:

"لتسون الصفوف أو لتطمسن وجوهكم، ولتغمضن أبصاركم أو لتخطفن أبصاركم."

Keep straightening your rows or your faces will be deformed and keep (the habit of) resting your eyes on the ground or your eyesight will be seized. (Musnad Aḥmed, h: 22225)

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### Alignments of the Rows in Different Circumstances

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#### Rules:

- If there is only a single man or a child, he should always stand on the right side of the leader.
- If there are two or more men, they should stand behind the leader.

- The women should be standing in the last line, since they cannot stand with men.
- A single child should stand with the men in their line. If there are more than two children, a new row should be formed for them.
- A leader must be standing in front of all, such that the point the imām is located on and the midpoints of the all the rows lie in a same straight line. In other words, the followers should be equally distributed on either side of the leader as described in the figure below.

<div><div><div></div><div></div><div></div></div><div><div>The Leader</div><div>A man</div><div>A woman</div></div><div>Indications: R: The right side of the leader r1: The first row behind the leader r2: The second row behind the leader</div></div>						Fig1: Positioning of the different sex groups with respect to the position of the leader				
No. of Followers	1		2			3				
Gender (position with respect to the imām)	Male (R)	Female (r1)	A male (R), A female (r1)	Two male (r1)	Two females (r1)	3 males (r1)	3 females (r1)	2 males (r1), 1 female (r2)	A male (R), 2 females (r1)	
Positioning Figure										



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## Woman's Adjacency to a Man in a Prayer Invalidates his Prayer

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There are some conditions in which a woman standing next to a man or between two men, makes their prayer invalid. The conditions are as follows,

- The woman is capable of having sexual desire. Being too young, immature, old or in a close relation (such as, sisterhood, motherhood) are not the exceptions.
- There is not an intervening object between them of width equal to the width of a finger and the height equal to the length of a hand, or a gap between them wide enough to let a man stand between them, and also the woman is not at the height that her body parts don't parallel that of her companion.
- It is not a funeral prayer.
- They are following a common leader, or she is praying in the leadership of that man. (If they perform the prayer by their own, not in the leadership of a common man, the prayer of both of them will be valid.)
- The woman is sensible, as the parallelism of a mad woman does not invalidate the prayer of a man.
- The leader has made the intention of leading women as well. If he has not intended to lead the women, and a woman prays behind him, her prayer will not be valid.
- They are parallel to each other for the time required for completion of an element of the ṣalāt, it means the time required for uttering the words "sub-ḥān Allāh" three times.
- Both of them know how to pray.
- The man is sensible and mature as per the Islamic law.

If any of the aforementioned conditions exists, the prayer of the man will not be deemed valid and in case a woman comes and stands beside him after he has initiated his prayer and then he makes the intention of the leadership and signals her to stand behind him, but she does not budge, or if she stands beside a man who was offering the ṣalāt in someone's else directorship and he (the follower) gestures for her to move to the next row, but she doesn't move or notice or understand, the

prayer of that woman will not be valid and the prayer of that man will not be affected.

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## Precautions for the Involvement of the Women in a Congregational Prayer and their Leadership

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- ♦ It is prohibitively disliked for a woman to recite the prayer call or the immediate prayer call.
- ♦ It is prohibitively disliked that the women gathered in a room pray in the leadership of a woman. And if a man prays in the leadership of a woman, his prayer will not be valid.
- ♦ It is not permissible for a man to lead the congregation of the group of the women in which there is at least a single woman praying behind him with whom the marriage is permissible as per the Islamic law.

This question was asked to Imām Aḥmed Raḍā Khān (may Allāh be pleased with him): The congregation of the women led by a single man present there, valid or not? Can they (the maḥram women) correct him, if the male leader makes a mistake? He answered:

اگر یہ جماعت مسجد میں ہو مطلقاً مکروہ ہے کہ عورات کو حاضری مسجد منع ہے اور اگر مکان ہو اور مرد کو حاضری مسجد سے کوئی عذر صحیح شرعی مانع نہیں تو مطلقاً مکروہ ہے کہ مرد پر حاضری مسجد واجب ہے اور اگر اسے عذر ہے اور جماعت میں جتنی عورتیں اس کی محرم یا زوجہ یا غیر مشتبہ لڑکیوں کے سوا نہیں تو مطلقاً بلا کراہت جائز ہے اور نامحرم مشتبہ ہیں تو مکروہ بہر حال، اگر امام کو سہو ہو تو عورت تصفیق سے اسے متنبہ کرے یعنی سیدھی ہتھیلی بائیں پشت دست پر مارے آواز سے تسبیح وغیرہ نہ کہے کہ مکروہ ہے۔

If this congregational prayer is to be performed in the mosque, then it is absolutely disliked, since the attendance of women in the mosque is forbidden and if it is to be performed in a room, and he is able to attend the congregational prayer at the mosque, then also it is absolutely disliked because the attendance at the mosque is obligatory and if he has strong reason to pray at home and all the women

participated in the prayer, are maḥram, his wives or ghayr-e-mushtahat girls (girls who are not mature enough to have sexual desire with), then it is permissible without any dislike. And in the event that there are some ghayr-e-mushtahat girls in the congregation, it is disliked. If the leader makes a mistake, a woman (from the women praying behind him) should inform him by doing taṣfīk, i.e., striking the right palm on the back of left hand. She must not utter tasbīh (the words: sub-ḥān Allāh) for it is disliked. (Fatāwā Ridāwiyyah, 207/7)

♦ It must be cleared that independent of the type of the prayer (Obligatory or supererogatory prayers, prayers of Ýidayn or Jumáah, funeral prayers, Tarāwīh etc) and the age, the attendance of the women in the mosque has been forbidden. Ámrah narrated from Sayyidah Āyishah (may Allāh be pleased with her) that she said:

لو أدرك رسول الله صلى الله عليه وسلم ما أحدث النساء لمنعهن كما منعت نساء بني إسرائيل .

If the Prophet of Allāh (Allāh's peace and mercy be upon him) had got what the women have been doing, he would have forbidden them from going to the mosque as the women of Banī Isrāyīl was forbidden. (Ṣaḥīḥ Bukhārī, H: 869)


If the congregational prayers are to be performed at the home where the ladies live, their attendance will be allowed with some precautions as it has been mentioned in detail.

## The Last Words

It must be remembered that the idea of praying in the home is for the lockdown period or such situations only. So, as the mosque opens, the men must attend the congregational prayer in the mosque and the women must pray individually at the home. In the event that the man reached the mosque at the time, the prayer is finished and wants to attain the excellence of praying in congregation, he should return home and establish the congregational prayer at home as per the rules mentioned in this treatise.



On Saturday, April 18, 2020, I completed the translation of the treatise with some necessary modifications.



**Nadīm bin Ālīm al-Maṣbūr al-Āynī**